

CHURCH DIVINITY SCHOOL
of the Pacific

The Holy Cross Magazine



God shall give his Angels charge
over thee, to keep thee in all thy ways.

Breviary antiphon
The Holy Guardian Angels.

October, 1950

Vol. LXI

No. 10

Price, 25 cents

The Holy Cross Magazine

Published Monthly
by the

ORDER OF THE HOLY CROSS

Editorial and Executive Offices:
Holy Cross, West Park, N. Y.

Subscription, \$2.50 a year
Single Copies, 25 cents
Canada and Foreign, \$2.75 a year

Entered as second-class matter at the
Post Office at West Park N. Y., un-
der the act of Congress of August 24,
1912, with additional entry at Pough-
keepsie, N. Y.

Publication Office:
231-233 Main St., Poughkeepsie, N. Y.

Requests for Change of Address
must be received at West Park,
N. Y., four weeks in advance and
must be accompanied by the OLD
as well as the NEW address.

All correspondence should be ad-
dressed to Holy Cross Press, West
Park, N. Y.

CONTENTS

The Holy Guardian Angels	295
<i>Marion Matics</i>	
"Lord, Hear My Prayer"	298
<i>Shirley Carter Hughson, O.H.C.</i>	
Loma Trek	304
<i>Gowan H. Williams</i>	
Robert Nelson	307
<i>E. M. Malone</i>	
Between the Testaments	309
<i>A. A. Packard, O.H.C.</i>	
We Confess the Lord	315
<i>Helen D. Atkeson</i>	
A Letter to an Aspirant	316
Episcopal Asides	318
Notes	320
Intercessions	320

November

Month of the Holy Dead

What does the Church Teach?
Do the Dead Pray for us?

Order Now

Our Beloved Dead

By Father Hughson

Sets forth definite and accurate
teaching.

Single Copy 10c

25 Copies \$2.00

100 Copies \$7.00

(Postage Additional)

LOWER PRICES ON FINE CHURCH LINEN
due to sterling devaluation! We offer all custom-
ers NOW a reduction of 15% on 1949 list. Order
promptly while supplies are good. We pay postag-
e charges. Samples free.

MARY FAWCETT CO.

Box 146

Plainfield, N. J.

SHRINE OF OUR LADY OF CLEMENCY

Continuous Novena

Write for Booklet

ST. CLEMENT'S CHURCH

20th & Cherry

Philadelphia (3)

ST. MARY'S SCHOOL

MOUNT SAINT GABRIEL
PEEKSKILL-ON-HUDSON, N. Y.
BOARDING SCHOOL FOR GIRLS

College Preparatory and General Courses. Music, Ar-
t, Dramatics, Riding, Modified Kent Plan. Under the care
of the Sisters of Saint Mary.

For Catalogue address

THE SISTER SUPERIOR

SAINT ANNE'S SCHOOL

181 Appleton Street

Massachusetts

Arlington Heights

A BOARDING SCHOOL FOR GIRLS
Kindergarten through high school, conducted by the
Sisters of Saint Anne. Near Boston. Terms moderate.

Address
The Sister Secretary

The Holy Cross Magazine

Oct.



1950

The Holy Guardian Angels

BY MARION MATICS

A VERY old medieval hymn, which is a prayer to the Holy Guardian Angels, includes among its verses, the following:

Then, watchful guardian, spread thy wings and cleave the air,

Haste hither to our home committed to thy care;

Drive thence each noxious ill that might the soul infest,

Nor suffer danger here to rest.

For centuries before the issuance of the simplified calendar of the Prayer Book, the Church had observed October the 2nd, three days after the Feast of St. Michael and All Angels, as a day dedicated to the respectful praise and veneration of the Holy Guardian Angels. Certainly it does us no harm to commemorate this ancient feast. Indeed, it is a splendid and graphic way of bringing home to ourselves a great truth about God which we want never to forget: the profound truth of His Providence.

The Holy Guardian Angels are of particular interest to us, because they are those members of the choirs of angels—that crea-

spiritual—who are designated to care for us and to preserve us from harm. As St. Michael is the Guardian of the Catholic Church, so there are lesser angels whose special duty it is to look after the welfare of each individual soul. The Church teaches that everyone is so protected by this spiritual influence of good, unless he loses the right to this protection by drastic and mortal sin.

To say that a spiritual creature of God takes care of us, is simply to augment the statement, that God takes care of us. The care of God, or divine Providence, represents God's interest in the life of a particular soul, and the power which He exercises to help that soul fulfil its special destiny. He does this by using the angels of heaven, the saints and good Christians of the earth, and directly, by His Holy Spirit working through the heart and mind and will and conscience of the person concerned.

For this reason, one of the outstanding and indispensable characteristics of the Christian soul is carefree confidence. We are practically ordered by our religion to be confident and cheerful people. There

may be long faces in pagan meeting houses, but there are no long faces in the Church of God.

Put in the simplest possible language, the argument is this: as there is a good God, and as this good God created us and is interested in our spiritual welfare, and as He has His Angels watch over us and His saints pray for us and His Church strengthen us with His Sacraments; and as the Care of God, although subtle beyond our understanding, is manifest in eternity as well as in time: then what is there to worry about?

If these conditions are true—and the Church and the Bible and our Faith tell us



KNEELING ANGEL
By Giovanni Amadeo

(Courtesy of the National Gallery of Art, Washington, D. C.)
(Kress collection)

that they are the only truth—then the conclusion is inescapable: no matter what happens, all will be well.

This is not to say that we may not meet material disaster. God may or may not protect our physical well-being. This is not to say that a man should not use common sense:—that when he is sick, he should not use medicine;—or when his family starves, he should not work to do something about

it;—or in time of disaster, he should protect himself as best he can according to moral principles. But it is to say that fulfilling God's reasonable requirements, we shall not meet spiritual disaster; and that in the long run of eternity beyond time, all that is really important.

For this reason our Lord could make those atrocious statements of the Gospel: "Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not life more than the food, and the body than the raiment?"

"Behold the birds of the heaven . . . aye not of much more value than they? . . . Consider the lilies . . . if God doth so clothe the grass of the field, shall He not much more clothe you, O ye of little faith?"

"Be not therefore anxious . . . your heavenly Father knoweth that ye have need of all these things. But seek ye first His kingdom and His righteousness; and these things shall be added unto you."

Our Lord Himself showed to an astounding degree this quality of carefree confidence. Trusting in the kindly Providence of God, no other attitude was possible for Him. And this attitude was justified by experience. The angels warned the Holy Family of the massacre of little children by the command of King Herod, and the flight to Egypt was taken in time. The angels ministered to our Lord following His temptation by the Evil One in the wilderness. And our Lord always was careful, as the birds of the air or the lilies of the field.

It is remembering Him that the prayer of Compline is read nightly in all the religious houses around the world; and it is a good prayer for anybody's house.

"Visit, we beseech thee, O Lord, thy habitation, and drive far from it all snares of the enemy: let thy holy Angels dwell here to preserve us in peace, and let thy blessing be ever upon us."

The spirit of this ancient prayer read in the quiet shadows of the monastic choir just before bed, should be at all times the prayer of our hearts. "Let thy holy Angels dwell

erein to preserve us in peace"—believe that such a prayer will be answered, and that is there to fear?

The Church does not say that there will be no problems in any man's life; for anyone who would say that would be a fool. But the Church does say that there is a security beyond problems; a security beyond the outcome of problems, whether these turn out the way that you wish, or they do not turn out the way that you wish.

In spite of the protection of the Holy Guardian Angels, and the protection of the spotless and the perfect life, the destiny of Jesus led up the hill to Calvary. So it is with the Christian Martyrs. So it is, in one way or another, with each of us. The point, however, lies in the manner in which we climb that hill of sorrow.

A French soldier in the First World War was suffering horribly when the chaplain came to see him. "Did the priest's visit comfort you?" asked a friend. "No," was the reply. "It did not comfort me, and I don't know that I want to be comforted; it fortified me."

Here is a vital distinction. God's Providence may not comfort, but surely it will fortify.

It has been said: "We should make of our troubles a bridge to take us to God;

not a wall to keep us from Him." If our troubles are as a bridge to God, then no matter what their outcome may be in time, their outcome is a success in eternity. It is a hard saying; but their outcome in time is unimportant, provided that they are met with success in eternity.

This being the case, there is, in fact,



KNEELING ANGEL
By Giovanni Amadeo

(Courtesy of the National Gallery of Art, Washington, D. C.)
(Kress collection)

O Lord, Who blessest them that bless Thee, and hallowest them that put their trust in Thee, save Thy people, and bless Thine inheritance. Guard the fulness of Thy Church. Hallow them that love the beauty of Thy House. Do Thou, Thyself, by Thy divine might, recompense them with glory; and forsake not us who put our trust in Thee. Give peace to Thy world, to Thy churches, to the priesthood, to our rulers, and to all Thy people; for every good gift and every perfect boon is from above, coming down from Thee, the Father of Lights; and to Thee we ascribe the glory and thanksgiving and worship, to the Father and to the Son and to the Holy Ghost, now and ever, and to the ages of the ages. Amen.—from the *Liturgy of St. John Chrysostom*.

ultimate security, no matter what happens. The immanence of God and His spiritual creation is the guarantee of security. If the eye of the soul really is set to the ultimate goal beyond this life, then God's Providence can never be said to fail.

For this reason, you must be confident, you must be carefree, you must be joyous in spirit. Like the earliest Christians, who were quite prepared to be seized by the soldiers, and to face the beasts of the arena, or to be burned alive in pitch; you must be radiantly happy.

Then will your Guardian Angel be pleased, and He whom your angel represents will be pleased. He whose Providence and Protection is everywhere, will be pleased with you.

"Lord, Hear My Prayer"

BY SHIRLEY CARTER HUGHSON, O.H.C.

The Seventeenth Sunday After Trinity

THE COLLECT

Lord, we pray thee that thy grace may always prevent and follow us, and make us continually to be given to all good works; through Jesus Christ our Lord. Amen.

WE here bear testimony to God's loving care for His people under all spiritual conditions. We pray that His grace may always prevent and follow us. The fine old word *prevent* (*prae-venio*, to go before), is no longer used in our English tongue except as a spiritual and theological parlance. It is a part of the Faith that no one can do aught that is good save through the power and grace of God dwelling in the heart. But before the heart is united to Him, He sends into it a power which enables it to turn to Him, and to will to accept Him humbly. This is called preventing grace, the grace that does not sanctify, but which predisposes the will to accept the sanctifying grace which God offers.

There are numerous instances of preventing grace in Scripture. God's call by the apostle "Awake thou that sleepest and arise from the dead, and Christ will give thee light," is a notable example of it. This grace may be rejected or accepted, but in every case, it is God's loving summons to the soul to yield itself to His blessed service. Our Lord is "the light that lighteth every man that cometh into the world," and by that preventing light all can make their way to the Truth.

A form of preventing grace also operates in those who are already at one with God. Where He desires us to pursue a certain course for His glory and our good, He sends this grace beforehand to show us His will and purpose for us, and to stimulate us to holy action. The beginning of the state of righteousness, and the initiation of every good deed, is derived from this preventing grace of God through our Lord Christ. Am I watchful for some movements in my

heart, and prompt to respond? What is that God is impelling me to do for Him to-day? "I will keep thy statutes: O forsake me not utterly."

We ask that the divine grace may always prevent and follow us. What we are really praying for is the right disposition of heart and will in order to profit by the working of the Holy Spirit within us, for He never fails us. We are continually in peril of failing Him. He is unceasing in His effort to show us an ever better way, and to stimulate us to an ever nobler service of God. And His grace follows hard after us to help us to do the thing towards which His preventing grace has impelled us. "Gracious is our Lord and righteous, yea our Lord is merciful."

The divine grace is continually and lovingly going before us and laying in our path opportunities for gaining further grace by righteous actions. How eagerly does the Divine Love wait for us to see and grasp the opportunity offered, and when we show signs of doing His will, or if we need further divine urging, He pursues us with His grace, never resting until we have made our own the fulness of that which His love has prepared for us.

We ask that we may continually...be given to all good works. (1) His service cannot be fitful; it must be *continual* service, corresponding to the *continual* pity which God's love gives us, as we were thinking last Sunday. A steady, regular service is our response to the love He gives us. (2) We must do *all* good works; i. e., everything must be done with the good motive of pleasing God.

We ask that we may be *given* to all good works. This means not that we are to do good works occasionally, or from whim, or from a passing enthusiasm, but constantly and as the result of an inherent tendency of character that exists in us. "One is given to doing this or that," we say, meaning that he does the thing spoken of naturally, easily, and habitually under ordinary circumstances. Can this be said of me regarding the

works that please God? "Make me to go in the path of thy commandments, for therein is my desire."

The Eighteenth Sunday After Trinity

THE COLLECT

Lord, we beseech thee, grant thy people grace to withstand the temptations of the world, the flesh, and the devil; and with pure hearts and minds to follow thee, the only God; through Jesus Christ our Lord. Amen.

We are bold to ask for grace against temptation because God has promised that we shall not be tempted above that we are able. If we put our whole confidence in this promise, Satan will be powerless against us. With what courage should I meet every temptation when I have God's assurance that the victory will most surely be mine. "The Lord is the strength of my life, of whom shall I be afraid?"

Christianity is strange. It bids man recognise that he is vile, even abominable, and bids him desire to be like God. Without such a counterpoise, this dignity would make him horribly vain, or this humiliation would make him terribly abject.

—Pascal.

We ask not to be saved from temptation but for strength to withstand it. Only through struggle can we grow strong; only through the battle can we win the victory; only in being victorious can we lay hold on eternal life. In this great battle-prayer of the Church we imply our willingness to fight, asking only for grace to win the victory unto everlasting life. "If God be for us, who can be against us?"

The divine promise is of escape, not from the temptation, but from sin. Have I faith in this promise? Do I show my faith by turning to God very quickly when I feel temptation drawing near? The promptness with which I turn shows what my faith is. Lord increase our faith."

We ask for grace to withstand the temptations of the world, the flesh and the devil. By the world we mean human society organized and functioning without any reference

to or regard for, God. It may not be in itself evil; it may contain many elements which are noble and fine; but it is trying to get on without God as the world has always tried. The world ignores Him, and to ignore God is to court utter failure. In my share of the human life of which I am a part, am I seeking His will, and working in humble dependence on His care, or do I take it for granted that of itself the course of the world will endure because it assumes that it is rightly ordered? Hear our Lord's words, "Without me ye can do nothing."

The world is represented in the New Testament as the enemy of God. "The friendship of the world is enmity with God," declares St. James. But allied with the world in this enmity is the flesh, our natural human instincts and tendencies, especially those of the body. Everywhere we are taught that we must mortify the body. It is not to have its own way, but is to be ruled and governed by the Spirit of God. To this end we need continually to deny ourselves, to say NO, to self. To follow my own will and desire as though it were the right course to take; to respond always to the call of the body is fatal. The body, as well as the soul, is to be consecrated to God, for "ye are bought with a price; therefore, glorify God in your body and in your spirit, which are God's."



THE MAGNIFICAT
By Botticelli

The supreme foe against whom we pray is the devil, for he is the prince of this world; he governs and directs it, all his purpose and intention being to dishonour God. He tempts us personally, and when we yield to his temptations we ally ourselves with him as against our heavenly Father, against our Lord Jesus Christ, and in opposition to the work of the Holy Spirit within us. The last petition in the Lord's Prayer should be translated, "Deliver us from the evil one," and how earnestly should we pray this petition daily, for none but God Himself can deliver us from the power of the devil both in time and in eternity. "Save me, O Lord, for thy Name's sake, and avenge me in thy strength."

With this deliverance effected through the working of the divine love, we can *with pure hearts and minds follow thee, the only God*. To follow Him thus in this life will be the guarantee in the next world of "following the Lamb whithersoever he goeth," and in the end we shall be amongst those happy ones of whom our Lord said, "Blessed are the poor in heart for they shall see God."

The Nineteenth Sunday After Trinity

THE COLLECT

O God, forasmuch as without thee we are not able to please thee; Mercifully grant that thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord. Amen.

This is one of the great prayers concerning the Holy Ghost. The sole object of our creation is to give God pleasure. Such is the declaration of Scripture, and yet we, of

ourselves, are powerless to please Him. We begin this collect by reminding ourselves of this great truth: *without thee we are not able to please thee*. Our Lord gave the same teaching when He said, "Without me ye can do nothing." But the Holy Ghost inspired St. Paul to speak for all Christian souls, crying, "I can do all things through Christ which strengtheneth me." How can we fail to pray when we reflect on our worthlessness without Him, and on our boundless capacity for the heavenly service if He is dwelling within us?

We pray, *Mercifully grant*, acknowledging our great and imperative need of His mercy. We are taught by the Holy Spirit to pray, "Let thy mercy be upon us as our trust is in thee." We here propose to God the measure of the mercy He is to pour out upon us. We are to look for His mercy in proportion as we trust Him; and our trust will be in proportion to our recognition of our own weakness, and of our consciousness of the need of a strong arm on which to lean. "Hold thou me up and I shall be safe."

The Holy Spirit, the Third Person of the Blessed Trinity, is the Agent through whom all grace and blessing comes to us, nor can we please God at all save by acting under the guidance of the Holy Ghost. The voice of an enlightened conscience is always the voice of the Holy Ghost. Follow that voice in all things, and God will be well pleased in you. We deserve so little at His hand, but still we dare to pray, "Take not thy Holy Spirit from me."

We ask that the Holy Spirit may *in all things direct and rule* our hearts. What wealth of material do we find here for profitable meditation. We acknowledge in the words God's universal claim on our life. We ask that He may guide us *in all things*. Nothing is excepted. This was the promise made to us by our Lord—"He will guide you into all the truth." If we permit Him to direct us we shall find our feet most surely and safely walking in the way of Him who said, "I am the way, the truth and the life." How inexpressible a comfort it is to know that if we trust and follow the Blessed Spirit, we cannot in anything go wrong. Here



the glorious guarantee of the fulfilment of the destiny appointed for us in the bosom of the Godhead, for did He not say, "Where am there also shall my servant be?" Ponder these precious words.

We are called to be sons of God, children of the Most High. But we are too painfully aware of the many obstacles that bar our way to our Father. How can I make sure of my heavenly calling? How can I make good the claim to be the child of a King? The apostle tells us what is to be done—"As many as are led by the Spirit of God they are the sons of God." Am I daily responding to the movement of the Holy Spirit in my heart? If I am, then my sonship in God is secure. "Praised be God who hath not cast off my prayer, nor turned his mercy from me."

The Holy Spirit not only directs our actions, but if He is ruling our minds then will our faith be pure, for only through Him can we believe aright. "No man can say that Jesus is the Lord, but by the Holy Ghost." It would seem that we might of ourselves accept the historical fact of the divinity of Christ, but the apostle says No. Only by the dwelling of the Spirit within us have we the power to make such a confession of faith to any spiritual effect. "Come Holy Ghost, fill the hearts of thy faithful people and kindle in them the fire of thy love."

He who truly desires love, seeks it truly; and he who truly seeks it, surely finds it; and he who finds it has found the fountain of eternal life. Let us then cry night and day: "Come, O holy Spirit, fill the hearts of Thy faithful people, and kindle in them the fire of Thy love!"—*St. Francis de Sales.*

Another guidance that the Holy Spirit gives us is in the way of prayer. How often do we find prayer difficult. I desire to pray, I know its importance, but my heart seems to rise no further than my lips. I am "in a barren and dry land where no water is." "I know not what to pray for as I ought." Under these conditions do I turn quickly to the Holy Spirit? He is the Blessed One who is sent to teach me to pray. Let me cry to Him as the disciples did to our Lord,

"Teach us to pray." He will dispel all dryness of heart. He will show me how to pray as I ought. He will fill me with the sweetness of loving intercourse with God. "For thou, Lord, wilt bless the righteous; with favour wilt thou compass him as with a shield."

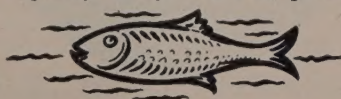
The Twentieth Sunday After Trinity

THE COLLECT

O Almighty and most merciful God, of thy bountiful goodness keep us, we beseech thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things which thou commandest; through Jesus Christ our Lord. Amen.

How beautiful and appealing an expression is given us here—God's *bountiful goodness*. The word *goodness* would seem to express the divine nature and attitude toward His creatures well enough, but the loving Heart of God is not satisfied with this. He desires us to know and experience His infinite munificence, the goodness which knows no limit of length and breadth, of height and depth. Wherever there is capacity to receive Him and His infinite love, there He pours it out upon us, limited only by our finiteness, and His infinitude is the pledge and warrant of the divine liberality. We can only stand in wonder and awe crying, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out!"

He pours out upon us His love and goodness; it follows me all the days of my life. With this assurance so constant and unfailing, I can be bold to plead for the protection of the divine Goodness, for no hour is without its evidence that the one preeminent desire of the divine Heart is to fill me to the full with such good things as pass men's understanding. Nor does the divine Goodness work upon me only as something external to me. He makes His own Goodness to be a quality in my own soul, permeating



me, filling me with light and strength. Thus equipped, nothing will be lacking to me. "Whoso is wise will ponder these things, and they shall understand the loving-kindness of the Lord."

In this collect we come back to the thought which is so frequent in the Church's prayers, that of being delivered from the things that hurt us. We recall again that the only thing that can really do us hurt is sin, because it is the only thing that can separate us from God, which separation is the supreme disaster, the only thing that cannot be overruled for good. Sorrow and pain, bereavement and death, if met aright, bring us nearer to God, and are therefore loving blessings, though often in disguise. I fear suffering and flee from it; do I fear sin and flee from it as the only thing which in the end can be hurtful either to soul or body?

We pray for deliverance, and to what end? That we may be *ready* to accomplish His will cheerfully. Readiness is the preparation which gives one quickness of action. Consider the attitude of athletes in a race when the word, "Ready!" is given. How they stand poised on tip-toe, at the next signal to spring forward with all their energy. Is my soul thus ready to spring forward to the doing of *those things which thou commandest*?

Our readiness must be *both in body and soul*. The service of my whole being must be consecrated to God. "Glorify God in your body and in your spirit which are God's." The body is the instrument of the Holy Spirit, and if we glorify Him in all the actions of body and strength of spirit, in the end

He will give us, body and soul, a share His divine glory. St. Paul says to the Corinthians, "Know ye not that your body is the temple of the living God, as God has said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people." On the day of Christ's Ascension into heaven, the angel announced to the disciples, "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven." St. John further assures us that "when He shall appear we shall be like him." Contemplate this glorious destiny prepared for us. Few truths in Scripture are taught more emphatically or repeatedly: we are "predestined to be conformed to the image of his Son." "We shall bear also the image of the heavenly." He "shall change our vile body that it may be fashioned like unto his glorious body." "When Christ who is our life shall appear, then shall ye also appear with him in glory."

Consider what is meant by serving God *cheerfully*. Cheerfulness is an essential part of the Christian. Our Lord was giving a command when He warned His disciples of tribulation to come, and added, "Be of good cheer." Cheerfulness is not hilarity it is not an excited form of joy. It is a settled disposition of mind and heart. It implies a deep, permanent, contentment of spirit arising out of the presence and action of the Holy Ghost. It is based upon the certainty of God's indwelling love and power which leave no room for anxiety, or for the necessity of encouraging ourselves with strong vehement words or actions. Its essential characteristic is the imperturbable calm growing out of the divine assurance. "Rejoice in the Lord, and again I say rejoice."

The final aim and purpose is *to accomplish those things which thou commandest*. To accomplish a thing is to fulfil it completely, leaving nothing undone, no lack of no loose threads, in short to attain perfection of service. Perfection in the world is beyond our human powers, but God takes our efforts, if we are faithful, and unites them to the perfect work of our Lord, and accepts them as our offering. "He who has



PORTRAIT OF CHRIST FROM THE CATACOMBS

begun a good work in you will perform it unto the day of Jesus Christ." Can any assurance be sweeter, or stronger, or more fruitful of profound peace of heart?

The Twenty-First Sunday After Trinity

THE COLLECT

Grant, we beseech thee, merciful Lord, to thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind; through Jesus Christ our Lord. Amen.

To-day we plead for God's *faithful people* to be cleansed from sin. It seems a contradiction. If we have been faithful, how is it that we need cleansing? Alas, if we view it thus, then the faithful are indeed minished from the earth. But this is not God's view. Though I have sinned, if I turn to Him *repenting*, He counts me still as among the faithful ones who are deserving of His mercy. "For he is gracious and merciful, slow to anger, and of great kindness."

The *pardon* we crave involves much more than the taking away of sin and its consequences. It means the restoration of spiritual beauty and strength which were lost through our sin—beauty that we might adorn His Kingdom, and by our lives make God's service attractive to others; strength, that we might be able to avenge ourselves in the battle of temptation against Satan, and expel his power out of our lives. "For thou preventest him with the blessings of goodness; thou settest a crown of pure gold on his head."

But we are not to forget that we can have neither beauty nor strength of our own. We are not, however, to think that this leaves us destitute. On the contrary, the fact that we possess none of these things of myself makes it possible for God to enter in, possess, and work in and through my faculties. "When I am weak then am I strong," declared the apostle, for then nothing of his own interfered with the divine activity in his heart and will.

We ask to be cleaned from *all* our sins. The cleansing must be a total cleansing. To remove the guilt of our sin means the removal of all guilt. In order to secure this our penitence must be complete. There must

be genuine sorrow for all the sins of which we are conscious, not to be sorry for any one sin is to fail in penitence for them all. We can make no exceptions. If our pardon is to be universal so must our penitence be universal. St. Paul expresses this principle in his prayer for the Thessalonians at the close of his first epistle to the Church—"May the God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

Pardon and peace are always associated together. There is nothing that is so disturbing to the inner spirit as a consciousness of guilt. But the pardon of God does away with guilt, and consequently with the sense of guilt, and peace reigns in the heart which can rejoice in the forgiveness which God bestows. The world is ever longing for peace, but together with the longing there is sin, and peace cannot enter. God desires to bestow His peace upon us if we will only, by His help, create the necessary conditions. "Thou wilt keep him in perfect peace whose mind is stayed on thee."

Such pardon as this must bring peace of heart. We are no longer anxious, because we know that in the strength of God we can overcome everything. Thus can we *serve* Him *with a quiet mind*. Disquietude implies doubt; but there is no doubt in our minds. Sure of the final outcome, we can pass through darkness and strife, serene and content; "if God be for us, who can be against us?"

The heart at peace is the heart that is in possession of its faculties, each functioning as it ought, and therefore with the best results. St. Augustine defines peace as that tranquility which results from order, everything being in its place, all parts perfectly coordinated and working without clash or interference. The effectiveness of our work is too often diminished because we are full of conflicts within, lacking in coordination. If we yield ourselves to the Holy Spirit there will be no conflict for the office of that blessed Spirit is to order all things sweetly.

Love is infallible; it has no errors, for all errors are the want of love.—*William Law.*

Loma Trek

BY GOWAN H. WILLIAMS

I SET out from Bolahun on Saturday, July 10th with the mail-boy from the mission who goes up to the mango tree at the cross roads. There he is met by a mail-boy from Vezala and one from Kpandemai. We reached the mango tree in the early afternoon and I was turned over to the mail-boy going to Vezala. We walked on for several hours more until we reached Sanomai where I met Father Bessom and we had chop there and God Palaver in the evening. After God Palaver we set out for Vezala; since it was about 9 p.m. at the time, we made the trip by lamplight, getting to the town at 10 p.m.

At Vezala the school, church and our houses are located just outside the town. The church is dedicated to the African Martyrs and is of mud exterior with some wood finishing on the inside. It seats about one hundred, and the congregation is mostly composed of school-boys. Just above the church on the next terrace is the school compound with the dormitories, teacher's lodgings, etc. On the next level is the monastery. This is approached by a very long flight of stairs carved in the clay. There must be close to fifty steps from the school compound to the monastery level. I always have the feeling that I am approaching a Aztec temple when I go there. The house at Vezala is of mud with a zinc roof, with doors, and windows with screens. It is on the top of a hill with a glorious view of the whole countryside in every direction. Here the fathers refer to it as the "Loma Acropolis." There is plenty of land on the top of the plateau which is partly lawn and partly planted with fruit trees, but these are still young. Below the "Acropolis" lie the school roofs and then below them the church; off a bit is the town of Vezala.

Dominic Hina and Gilbert Gizi are the two teachers at St. Stephen's School, Vezala, and John Joma is our evangelist who goes about in the nearby towns every week preaching. There are about forty boys

in the school at Vezala and the grade range from the primer to the third. While we were there we supervised the monthly examinations for June which came about the middle of the month. We had Mass in the church, this being held at 7 a.m. It was preceded by a short service like Morning Prayer in the Loma language which John Joma has each morning during term time. Paul Moliba, my teacher in Loma, came from Vezala and there I met his mother. She is not yet a Christian.

There is much work to be done on the Church of the African Martyrs. There are plans for new pilasters, new wooden pillars inside, eventually a completely new sanctuary with concrete floor, red wood paneling for the altar, a credence table and pedestal for the statue of the Blessed Virgin. I am hoping that we will be able to obtain a statue of St. Stephen, the patron of the school, to be placed in the church. Wooden boards are being placed at regular intervals on both sides, seven to a side, on which one of our talented Bandi boys is going to paint the fourteen Stations of the Cross.

Father Bessom left for Kpandemai on the 14th, but I stayed a day longer. On the 15th in the afternoon I set out with Kpoton, one of the school-boys for Kpandemai.

There we have primer, first, second and fourth grades. The third grade boys are at Vezala or at St. Agnes School, Bolahun. I had a real sample of the old style country school method in one classroom.

On Saturday the boys were free to do work about the compound, to weave or go farming in the nearby area. It is a busy time right now and the people everywhere are preparing the next planting of rice. On Saturday we did some work on a mud wall at the front and on the school classroom. The boys taught me some of their songs and I taught them a song or two that I knew. Augustine does this about once a week with them and they know a good



SISTERS AND SCHOOL GIRLS

many songs. They know how to keep on pitch and even harmonize some of the songs.

Sunday morning we took the opportunity of singing two extra hymns and preaching a short sermon which Tanu Koli interpreted for me, since there were a few from the town who could not understand English, and then there are several of the boys in the lower grades who have as limited a knowledge of English as I have of Loma. Augustine returned about noon from Bolahun.

Monday was given over to examinations both in the morning (fourth grade) and in the lower grades in the afternoon. I had made out the exam questions on Sunday afternoon, so we had those questions for the Monday exams, and Augustine planned his own exams for the remaining tests on the fourth grade.

Monday afternoon a messenger from the town arrived to inform the teacher that the father was to stay inside the house when he heard the bush devil coming. I was out in the town supervising the preparation of mud for the school room wall when the advanced guard of the bush devil came into town. He was dressed up with feathers and wore a bell around his waist which jingled merrily as he trotted through the street. He goes ahead to warn the women and those

not belonging to the bush society to get inside as the devil is coming. I was instructed by Teacher Augustine to go inside.

Tuesday morning early I set out for Bolahun with one of the older second grade boys as a guide, leaving my chop-box to be transported by a carrier whom they were sending from the mission.

Kpandemai is the heart of devil medicine for Loma country and the Loma people are more deeply steeped in the ancient bush medicine than any other tribe in Liberia. This makes the work among these people much harder, for it is not easy for them to give up the devil medicine for the good medicine of Christ, but in time I am sure that the Loma people may be real leaders in Christianity once they do make the change. If they can practice evil medicine faithfully and well, they ought eventually to do the same with the Christian way. Kpandemai Mountain lies right behind the town. It is an hours' walk away. It is the abode of the chief of all the devils and the most deadly medicine. It is therefore fitting that we should have a Christian school at Kpandemai to teach the coming generations that the evil spirits have been replaced by a more powerful one—the Holy Spirit, who brings blessings and not evil.

There are four bush devils. Two can be seen by women and non-members and two

cannot. The devil which came through the town on Monday afternoon on his way to Kpokamai was one of the two of the more sacred in the secret society. The boys told me that he had come out of the devil bush to attend the funeral of Chief Waywa Jolla at Kpangbalomai, some ten days before, and that the reason for his re-appearance was the death and funeral of an old and illustrious elder of the town of Kpokamai.

On Tuesday when I was returning to the mission. I ran into several interesting bush medicines. My guide and I were walking through the forest when we came upon some people who belonged to the same town where my guide lives. He stopped to say "how do" in Loma and snap fingers with them in the customary African greeting. He did not snap fingers with the women, however, although I did not realize this at the time. But after snapping fingers with the two men, I extended my hand toward the woman to do likewise and she drew away from me. I was told by my school-boy guide that I must not snap fingers with her because she had been to the medicine man and that if she greeted anyone in the customary fashion that the child she was carrying would be born dead.

After leaving a town along the way and going into the bush, Koluba pointed out

the entrance to the devil bush for that particular town. It was a grass covered barrier with an open clearing in front and queer looking black things that looked like the tops of old feather dusters badly charred and very black sticking out of the ground in the clearing. I have since found out that they are a member of the fern family and that they are merely decorations with no significance. This is the entrance to the famous African Bush School, and the residence of the local devil.

We were still in Loma country when Koluba said that this side of the road (indicating the left side) is part of the devil bush and no woman dare go into it. If she does and should meet the devil, she will surely die. She can, however, go into the bush on the right side.

Almost all the towns both in Loma and Bandi country are surrounded by a ring of interwoven vines like a great cable. This is to keep out the evil spirits from the town. In one town we had a chief who became a Christian and the fathers made him tear up the vine surrounding the town, which he did and it has not been put back.

We left the deep forest of Loma country and entered into Bandi country and our guides both coming and going told me each time when we crossed the tribal lines.



Bush
Devil
House

Robert Nelson

By E. M. MALONE

Four years before the Restoration of the Merry Monarch, Charles II, there was born in the City of London on June 22nd, Robert Nelson who grew up to be a devoted churchman and an ardent supporter of all good works. His father died when he was only two years old and to his mother was entrusted the duty of bringing up this child. He was placed with Bishop Bull, then Rector of Suddington, Gloucestershire, as private pupil. This influence implanted in Nelson a sound theological foundation for his future thought and a deep affection for the Church of England.

The luxurious court with its lax morality put his principles to the test and his marriage to a Roman Catholic also tested his devotion to the Church of England, but he never faltered in his loyalty to God or to his Church. His travels on the continent with his wife and his acquaintances with leading Roman Catholics seemed to enable him to stand more firmly with the Reformed Church of England than with Papal Rome.

The Society for Promoting Christian Knowledge was founded in 1698 and in the following year Nelson became a member and continued till his death at the age of 49, in the year 1715. The epitaph on his monument in the burial ground of the Church of St. George the Martyr in Kensington was written in Latin by Dr. Smolridge, Bishop of Bristol. It is quite a long one, but a few quotations from it are of interest:

Here is buried Robert Nelson, Esqr., son of John Nelson, a citizen of London and one of the Company of Turkey Merchants. His mother was Delicia, sister of Sir Gabriel Roberts, of the same city and Company. He married the Right Hon. Lady Theophila Lucy, widow of Sir Kingsman Lucy, Bart., and daughter of John, Earl of Berkeley . . .

No company of good men was formed, either for the sound education of

the poor at the cost of their richer fellow creatures, or for promoting the public good, or for advancing God's glory to which he did not gladly give himself as fellow worker . . .

As long as the Christian Sacrifice shall be duly celebrated among partakers of the Holy Supper the memory of Nelson will flourish: . . . him will they recognize as their companion at once and pride, amidst their hymns and prayers, their holy rejoicing and their sighs.

The Companion for the Festivals and Fasts was published by S.P.C.K. in 1703.

In his preface he says it is "an attempt to rescue the Festivals and Fasts of the Church of England not only from the prejudice of those who have not yet reconciled themselves to her constitution, but chiefly from the contempt and neglect of such as profess themselves her obedient members . . . and humbly to offer such aid and assistance to well-disposed minds, that they may be enabled to improve all these holy seasons."

The plan he follows, to use his own words is "in the preliminary instructions to clear the observation of the Festivals and Fasts from those objections to which they were most exposed" and "to set them in such a light as may best discover their beauty and excellency."

He goes on to state that since St. Paul's rule is that "all things be done decently and in order," it implies an obligation of obedience to lawful authority. All admit the duty of fasting and prayer and therefore what we are obliged to do at some times is no less a duty when lawful authority prescribes a certain time for doing it. The foreign churches, he says, have preserved the observance of Festivals, as for example, the remains of Christianity which still subsist in the Greek Church are very much owing to the solemn observation of their feasts and fasts "and we should not refuse

to obey such ordinances accepted by Protestant Churches abroad which have had so good an effect on a church otherways overrun with ignorance under the oppression of infidels."

Sundays are placed at the head of the list of festivals, which follow those so named in the Book of Common Prayer, as an indication that all should be kept in the same way as the Lord's Day.

Canon 13 of 1603 lays down the manner of observance, but "Custom which in due time becomes the interpretation of Law hath made this rest from ordinary labour upon all festivals impracticable."

He commends the practice of the Religious Societies—presumably S.P.C.K. and S.P.G.—for they obey the laws of the Church and embrace all opportunities for receiving Holy Communion, provided at St. Mary le Bow and St. Dunstan's in the West, until such are offered in their own parish churches. Apparently there was some criticism of this, for he argues that the objections urged against the Religious Societies under Canons 13 and 73 are a misreading of rules designed against pernicious opinions of the Anabaptists, and such meetings as tend to deprave the doctrine of the Church of England, therefore such consequences cannot be charged against devoted members of the Church.

For his historical sketches he borrows from Dr. Cave's *Lives of the Apostles* since accounts of the lives of many of the Blessed Apostles are so imperfect that we are left "to guess at their indefatigable labours by their happy effects." He feels that the unhappy method of the world to form Christian heroes on pagan models makes it a matter of little wonder that few Christian Princes distinguish themselves by what is properly their glory. If we design to attain the happiness now enjoyed by the saints we must tread in their steps."

As for the times in which he lives, he considers them as marked by contempt of the clergy, decay of religion, looseness of principle, and corruption of morals in all ranks and orders of men, and to remedy this great evil he uses his explanation of the Ember Fast to show the nature of the several of-

fices of the ministry, the authority of the commission, the dignity of the priesthood and the duty of the laity to their spiritual superiors. He makes the suggestion that Convocation ever revised the Catechism might be well to add some questions on the sacred ministry, so that the next generation might retrieve that respect for the Sacred Order we so scandalously want in this one. The clergy, he thinks are too modest in instructing the laity in their duty and hope that this work may contribute something towards "reviving the piety and devotion of the primitive times: to which I wish we were as conformable in our practices as I am well satisfied we are in our doctrines."

Nelson's *Companion* is no small pamphlet; it is a good sized volume. Throughout it is in catechetical form, because he thinks that method to be more universally instructive. Many, he says, can "judge of the force of an answer who are much puzzled to follow reason through a chain of consequences."

It is not possible here to discuss the actual teaching of the *Companion*. Some of it, no doubt, is open to criticism by modern standards, but all of it is interesting and much of it is most valuable even in our day. It might well be made the basis of a book of instruction for people today who are no better acquainted with the teaching of the Church of its Festivals and Fasts than were those of the eighteenth century.

The books abound in references to Holy Scripture, the Fathers of the Church and other ecclesiastical writers as well as classical allusions. Canon Law is regarded as much more binding than most consider it today. The 1851 edition contains a useful index, a scheme for self-examination, family prayers and a table of prayers and thanksgivings used in the book.

It is not merely two books of instruction one on the Festivals and one on the Fasts bound together, but to each lesson are appended prayers, mostly taken from the Prayer Book, but some of which also seem to be original compositions. These the author offers as "heads for meditation which may contribute to improvement in Christian virtue."

Between the Testaments

BY A. APPLETON PACKARD, O.H.C.

*A Review.**

SCHOOLBOYS who still study the Latin of Caesar's *Gallic Wars* know that "all Gaul is divided into three parts." Yet only scholars and a comparatively small number of Churchmen are aware that the Bible is really composed of three divisions: not just the two familiar Old and New Testaments, but also a third called "The Apocrypha." The mysterious word itself simply means in Greek "hidden or secret things." When Christianity was growing strong, here centered in Alexandria, Egypt, many peculiar religious beliefs called "Gnosticism,"—mystical speculations and "secret knowledge" of the Divine. Their handbooks, consequently termed "apocryphal," were either plain to understand nor their contents public property. Gnostics became rivals to Christians, and even tried to borrow and utilize Christian thunder. Thus it was scarcely a fair term to apply to the great writings we are considering, for they were as openly known, popular, and valuable as the Old Testament "canon"—meaning authorized rule or standard of accepted Jewish sacred literature. A better expression (though unfortunately even more formidable) would be "deutero-canonical" books¹: those of secondary rank so far as Jews and Christians were concerned. Due principally to St. Jerome, who at Bethlehem in the last quarter of the fourth century translated into "Vulgate" or common Latin the Hebrew of the Old and the Greek of the New Testaments, this description of the intertestamental writings was applied. After he had finished his translation of the books we recognize from Genesis to Malachi, he added the others in an appendix, stating that "Whatever is outside these (Old Testament) must be placed among the Apocrypha."² Nevertheless it is an act of justice to the saint and scholar to admit that in all likelihood he sim-

ply wished to indicate difference from rather than inferiority to the more widely accepted canon of the Old Testament.³

For two hundred years the Apocrypha formed an integral part of the Bible used by every Christian, and still holds this position in the Roman Church. The Jews even had two editions of the Bible in the early period of Christianity. Translations into Greek of the Hebrew of the Old Testament—Greek being the *koine* or commonly-used speech of the Mediterranean world—contained the Apocrypha, especially the Septuagint, supposedly fathered by seventy translators. This last was the Bible of the vast number of Hellenistic or Greek-influenced Hebrews. Jews using their own tongue followed the Hebrew editions wherein the Apocryphal section does not appear. Uncertainty exists why it was never received into the Hebrew canon, since nowadays students are clear that nearly every part was originally Hebraic, or else written in Palestinian Aramaic,—the simplified Hebrew spoken in Christ's days. Only Greek translations have survived in most cases. Perhaps controversies with rising Christianity drove Jews to more restricted texts. Distinction cannot rightly be made between the usual Old Testament and the Apocrypha upon the basis of quality of contents, because in this respect the latter compares quite favorably with some of the former. I Maccabees is much better history than Chronicles, and Wisdom and Sirach (Ecclesiasticus) contain many valuable passages both for religious edification and doctrine.

The Apocrypha lies between the Testaments in binding the printed volume of the *complete Bible*, and in point of time. A word by way of historical background for the three centuries roughly 200 B. C. to 100 A. D.,⁴ in which it originated. This helps us understand its doctrinal teaching and relation to the entire literature of the Hebrew Scrip-

*Robert H. Pfeiffer, *History of New Testament Times With Introduction to the Apocrypha*, (New York: Harper and Brothers, 1949), pp. xli + 561. Cloth, \$4.00.

¹R. H. Malden, *The Apocrypha*, 39.

²*Ibid.*, 42.

³*Ibid.*, 43.

⁴R. H. Charles, *The Religious Development Between the Old Testament and the New Testament*, 185.

tures, as well as the very real aid it offers to students of the New Testament. When these books were developing significant changes occurred among the world's nations. First the Persian Empire fell to Alexander the Great (approximately 330 B. C.). After his death his dominion broke up into four great states. Over a long period Palestine was controlled first by Egypt to the South, next by Syria to the North. Israel's position grew more and more precarious, victimized by international rivalries. While her existence as a nation was threatened by extinction, she turned increasingly to popular Messianic hopes—a Deliverer from on high who would rescue and set her aloft among the peoples of the earth. Nationalistic self-concern⁵ dominated her, until the might of Rome by Our Lord's day had overwhelmed and by 70 A. D. trampled to dust successive aspirations for permanent nationhood, only in contemporary 1949 to be revived. Each of these events the Apocrypha reflects.

For centuries it was considered practically on a level with the rest of the Scriptures. At the Reformation Luther accepted it. In Sweden by 1541 a complete Bible was published, the joint translation of Laurentius and Olaus Petri. This included the Apocrypha, since it was based on Luther's German Bible. Indeed, considerable stress was laid on it.⁶ Lutheran and non-Lutheran Protestants, though, disagreed sharply in using or disusing it. Among the latter, for example, there came to a head a dispute in the British and Foreign Bible Society during the 1820s, due to the circulation of the Apocrypha with the canonical Scriptures.⁷ An outstanding Scottish minister in London declared that "all Scotland would rise as one man against the Apocrypha." Finally the Edinburgh committee refused to accept "the adulterated Word." Edward Irving, founder of the Irvingite sect, sided with his countrymen but tried hard to prevent a schism over this controversy. On May 2, 1827, he pointed out that in Scotland the Apocrypha was

neither known nor recognized, suggesting that the Society remember this and give preference to agencies distributing the Canonical Scriptures. His biographer remarks: "At the present day (1930s) one is surprised at the heat provoked by this 'Apocrypha controversy.' The modern mind appreciates the book of *Wisdom* and *Ecclesiasticus*, and is well aware of arid tracts in *Leviticus* and *Ezekiel*, 'canonical' though they be." Fr. Hebert agrees that "on the whole Esther is less edifying than *Ecclesiasticus*."⁸ "But a century ago the idea of what was 'inspired' was hard-and-fast. Irving would have been surprised to know that, at the service held at Annan on 7th December, 1934, the first lesson was taken from a book which he pronounced 'shrewd rather than divine' with 'little heavenward drift in it to the soul.' That reading was from *Ecclesiasticus* 44: 'Let us now praise famous men'."⁹

Characteristically, the Church of England compromised, holding the Apocrypha suitable for religious edification, although it has no validity as a source of doctrine: "for example of life and instruction of manners" (Articles of Religion, VI).¹⁰ Our American Church followed the Mother's example in acting similarly. But there were always those who strove to reassert the Apocrypha's unique values. A picture of its treatment is found, for instance, in the official report of the Typographical Corrector of the sacred text to the General Convention of 1859. He says that "No Bible, meritorious of use in our Churches, can be destitute of the Apocrypha from which the lessons of certain holy days are taken; and to the Apocrypha the translator introduces marginal references, pertinent though not numerous. To these references to the Apocrypha Dr. Blaney (another translator of a century previously) added a few others, equally pertinent, inserted among the larger number of additional references which he made to the Canonical Scriptures; and all these references to the Apocrypha are found in our standard of 1806 or 1812, but are wanting in the later editions of Oxford" (italics).

⁵ Cuthbert Simpson, "The Church in the Scriptures," pamphlet issued by the National Guild of Churchmen, 6.

⁶ L. A. Haselmayer, "The Reformation in Sweden," *Holy Cross Magazine*, September, 1949, 244.

⁷ Andrew L. Drummond, *Edward Irving and His Circle*, 108.

⁸ A. G. Hebert, *The Authority of the Old Testament*, 36.

⁹ Drummond, *op. cit.*, 109.

¹⁰ Charles, *op. cit.*, 186.



CHRIST ENTHRONED IN GLORY
By Fra Angelico

ine).¹¹ Thus "a certain prejudice against the Apocrypha caused most Anglican exegesis in the nineteenth century to be proudly unwilling to recognize the clear traces of it which are discernible in the New Testament."¹² A far different story can now be told. By 1943 the Standing Liturgical Commission presented in final form the books of Psalms and Lessons perfected in official use since 1935, annually revised in the light of experience, and now proposed for adoption as the official Lectionary of the Episcopal Church.¹³ "Many previously unused tracts of the Prophets, the Epistles, and

the Apocrypha have been opened up, to the real enrichment of the intellectual and ethical implications of the Faith. Not all of these are of equal immediate value, hence the principle of free choice among them; but all are bound to find their uses."¹⁴ A glance at the new series of Biblical lections shows that Baruch, Wisdom, Tobit, Ecclesiasticus, 2 Esdras, the Song of the Three Children, and I Maccabees were selected for public reading in our Churches—selecting from nearly half of the entire Apocrypha.

Here, for the benefit of the uninitiated, I call the roll of Apocrypha's complete contents; I and II Esdras, Tobit, Judith, The

¹¹ Journal, General Convention, 1859, Report of the Typographical Corrector appointed by the Convention of 1856, Henry M. Mason, Appendix L.

¹² Hebert, *op. cit.*, 193.

¹³ Convention Journal, 1943, Report, etc. 404.

¹⁴ *Ibid.*, 405.

Rest of Esther, Wisdom of Solomon, Ecclesiasticus, Baruch, The Epistle of Jeremy, The Rest of Daniel (Song of the Three Children, History of Susanna, Bel and the Dragon), Prayer of Manasses, and I and II Maccabees. Sometimes the arrangement is different, but this is generally accepted. A few years ago Dr. Charles, greatest English authority in this field, gave their origins and classification thus: Palestinian Jewish literature. a. Historical: I Ezra (Esdras), I Maccabees; b. Legendary: Baruch and Judith; c. Apocalyptic (prophetic revelations): II Ezra;¹⁵ d. Didactic (teaching): Ecclesiasticus (or Sirach), Tobit, Manasses, Jeremy, Wisdom. Hellenistic Jewish literature: combinations of historical and legendary: Additions to Daniel and Esther, and II Maccabees.¹⁶

As insensibility is the mother of ingratitude, love is the principle of thankfulness.

—Avrillon.

Appreciation for and understanding of this division of the Bible has grown a great deal in recent times. Job, Proverbs, and Ecclesiasticus, with the Apocryphal Wisdom of Solomon and Ecclesiasticus compose what is known as the "Wisdom Literature" of the Old Testament. Such is the judgment of experts in 1949. It is almost amusing to contrast the respect in which these books are held today, and the far later dates assigned to their composition by exhaustive scholarship, with the estimate of students in a by-gone generation. In 1878 an English commentator on Job¹⁷ considered that this superb poem greatly antedated in age and outranked in style "the Arabic and Hebrew writers" of the closing chapters of Ecclesiastes and other writings of the same era. He mentions Wisdom, Ecclesiasticus, and Baruch as characterized by "artificial combinations, studied antitheses, and involved construction of sentences," proving that such writers belong "to a period of declining taste, of decadence and decay." Recently, however, Dr. Cuthbert Simpson of The Gen-

eral Theological Seminary, New York, pointed out their real greatness. "The interest of that literature is primarily in man as man, not in man as an Israelite. From it emerges the doctrine of man as a person." The Wisdom literature drew attention to certain implications of the Divine appeal in Isaiah 45:22-23 that all mankind should look to Jehovah for salvation. To do this and enter Israel as a family, a gentile must renounce his own nationality with its cultural values, and become a Jew. Aware of themselves of this difficulty, the Jewish authors of these books posed the answer to the question whether membership in the House of Israel was necessary to man's being saved. They replied that to be a real person-saved- it is essential that a man belong to a community making for freedom. At that time the only such community was Israel. And a Hebrew scholar corroborates this viewpoint in showing that the writings of Enoch (in Ethiopic and Slavic forms), Baruch (in Syriac and Greek), IV Ezra, the Wisdom of Solomon, IV Maccabees, and also Philo of Alexandria's works, are full of universalistic conceptions and expectations as well as promises of a purely Jewish and nationalistic nature.¹⁹

This same Dr. Joseph Klausner emphasizes the beauty to be found in "Wisdom." "In words filled with wonderful poetic beauty, which reveals itself both in the fineness of the metaphors and word-picture and in the splendor of the parallelism and members characteristic of ancient Hebrew poetry, the author of the Wisdom of Solomon portrays the remorse of the ungodly over the worldly pleasures in which they indulged, but which could not fulfil their desires or satisfy their souls. Pleasure, along with riches and pride, fled like a shadow like a 'fleeting rumor,' like a ship passing through the midst of the sea, its wake being obliterated like the waves (5:9-12). Other treasures are discoverable in the Apocrypha. Tobit 4:15 quotes the "Golden Rule" in negative form.²¹ Vicarious suf-

¹⁵ Simpson, pamphlet cited, 5.

¹⁶ Joseph Klausner, *From Jesus to Paul*, American translation, 1943, 529.

¹⁷ *Ibid.*, 129.

²¹ *Ibid.*, 193.

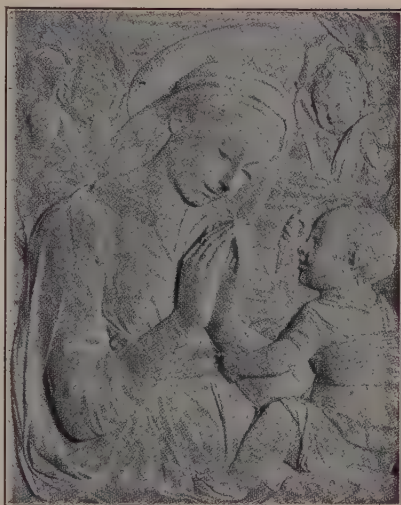
¹⁵ R. H. Charles, *op. cit.*, 187.

¹⁶ *Ibid.*, 188.

¹⁷ F. C. Cook, Ed., *Commentary of the Holy Bible*, section on the Book of Job. 12.

ring, so classically depicted in Isaiah 53 found in the extracanonical books such as 7 Maccabees 6:29 and 17:21, 22—based on II Maccabees.²² Many of the teachings of Christ and St. Paul are grounded in the Old Testament and Apocryphal literature.²³ Striking the notes of nationalism, salvation, universalism, beauty, and suffering, the “missing link” between the Testaments thus provides an essential background for complete understanding of Our Lord’s doctrines. To them may be annexed the best features of Hellenism: pagan Greek and Oriental teachings and culture. These were in the very air. A clear example is Koheleth or Ecclesiastes, containing no systematic philosophy at all. One already feels in it that atmosphere created by Hellenistic ideas and practices surrounding every thinker in the Near East in a manner from which it was impossible for a Jew who thought deeply about universal questions to be entirely free.²⁴ This is equally true of the whole Wisdom Literature.

What is the situation today? Increased study and use of the Apocrypha even in far-istant Mission fields is going on; and the constant cry comes from those most fitted to know, that Churchpeople “read, mark, learn, and inwardly digest” these hitherto neglected pages of Holy Writ. For many years it was not published in editions issued by the American Bible Society. That organization has reversed its stand, and does print Bibles containing it. From China Bishop Roberts of Shanghai not long ago requested the printing of a thousand copies of the Apocrypha in Chinese to be used by students and missionaries.²⁵ On the other side of the world, Liberia, West Africa, where our Order works in the Hinterland, the initial catalogue of the newly-revived Nuttington College and Divinity School at Takoko makes provision for two out of six courses offered on the Bible to include “Readings from the Apocrypha” and another on “The Wisdom Books.” These are heartening answers abroad to such situa-



MADONNA AND CHILD

By Donatello

tions at home as that brought out by Dr. Malden, Dean of Wells Cathedral, England, who delivered a series of popular lectures about the Apocrypha in 1936—the best brief compendium of the subject I know. He deplores its neglect as “a real loss to English-speaking Christianity in more ways than one;”²⁶ and declares that in his talks he quotes rather extensively since it is not safe to assume that the ordinary churchgoer is familiar with the Apocryphal text or even possesses a copy for reference. A like sentiment was echoed at this side of the Atlantic the same year by Professor Batten of The General Seminary in reviewing W. O. E. Oosterley’s *An Introduction to the Books of the Apocrypha*,²⁷ “The point is clear that these writings have been too much neglected by Christians.” That neglect is not overcome quite yet, as at least one reviewer²⁸ of the National Council’s first publication of the new Church educational series realizes. *The Holy Scriptures* by R. C. Dentan and others is fine in many respects, its main part constituted as a condensed guide-book to the entire Bible. The Apocrypha is included but barely mentioned. “Some will feel that the Apocrypha ought to have been dealt with more fully.

²² *Op. cit.*, 1.²³ *The Churchman*, January 15, 1936, 5.²⁴ Carroll E. Simcox, in *The Living Church*, Feb. 12, 1950, 14.²⁵ *Ibid.*, 526. Cf. also James Hastings, *Dictionary of the Bible*, 42: “In some classifications 3 and 4 Macc. are included in the Apocrypha.”²⁶ Klauser, *op. cit.*, 482.²⁷ *Ibid.*, 464.²⁸ Statement furnished by the Society.

But there isn't room for everything in a single volume that must as a general commentary cover the whole Bible."

A single volume²⁹ appeared last year, however, on New Testament times and the Apocrypha which will be definitive in this field for years ahead. Box, Charles, and Oesterley, heretofore masters of the subject in England are not only complemented but in part superseded by this magnificent product of American scholarship. After a fascinating account of the chronological setting of the Apocrypha, Dr. Pfeiffer deals with

All of our goodness is a loan: God is the owner.—*St. John of the Cross.*

each of its books in turn. The massive work accomplished is evident in the bibliography and footnotes where practically no relevant publication would seem to be overlooked. Both style and content are lightened here and there by delightful touches³⁰ such as the comparison of Greco-Roman attraction to Egyptian cults, to Californians enthusing over esoteric Eastern philosophies;³¹ gentle scoffing at the fanciful flights of Renan's imagination about the possible triumph of Mithraism;³² the likening of Alexandrian Jews holding aloof from Gentiles to people who dislike foreigners among them;³³ and references to Apocrypha books by writers like eighteenth-century Joseph Addison and his charming essay on Ecclesiasticus.³⁴ The only perceivable weakness lies in the realm of theology, never of history or criticism. The author divides sharply between Roman Catholic and Protestant scholars, and at the end of his chapter on "Wisdom" and occasionally in other passages, he shows a lack of sympathetic appreciation of Catholic theological terminology, i. e., the word "hypostasis."³⁵ Aside from this—accountable from his own unexpressed but implied religious connections—the whole volume is a "must" for a very important period of pre-

Christian and early Christian times and a superb contribution to Biblical learning.

Highlights of the Apocryphal books, summaries of their contents, fascinating sidelights into otherwise unnoticed details crowd the pages. I Esdras (the Greek Esdras) includes the famous tale of the relative power of women, king, and truth. "The story is excellent in form and content. It is rightly classed as Wisdom literature, but it possibly have been originally a good example of a Zoroastrian popular homily;"³⁶ I Esdras closes with eloquent praise of Truth.³⁷ Esdras or the Apocalypse of Ezra is written near 90 A. D., "one of the most valuable and brilliant of the lot."³⁸ Tobit tells of the coming golden age of Judaism,³⁹ depicts a fictitious though typical fine type of Orthodox Jew.⁴⁰ Judith ("Jewess") is an intensely patriotic ancient short story in "baroque rather than classical" style.⁴¹ The Rest of Esther is composed of disconnected additions to the extremely well-known Esther story.⁴² Two main purposes reveal themselves in "The Wisdom of Solomon": the transference of Divine retribution of good or evil to "the life of the world to come," and in 15:3 salvation gained through knowledge of God and His power.⁴³ Ecclesiasticus (Sirach) has parallels with Egyptian literature, contains many invaluable maxims, and deals with family relations and social intercourse.⁴⁴ 180 B. C. is the date, approximately, of its composition.⁴⁵ Prof. Pfeiffer finds the earliest reference to a school of wisdom in 51:23: "I lodge in my house of instruction (beth midrashi)". Baruch, Jeremy, the additions to Daniel, Manasses, and the Maccabees are likewise exhaustively considered.⁴⁶ Thank God for this book, which at long last vindicates America's share in international studies concerning the Apocrypha, and helps tremendously to reveal to hitherto "hidden things of darkness" and bring them into the light of modern day.

²⁹ p. 256.

³⁰ p. 257.

³¹ pp. 84-85.

³² p. 51.

³³ p. 264.

³⁴ pp. 285, 298-299.

³⁵ pp. 304-305.

³⁶ pp. 342-43. Cf. p. 175.

³⁷ p. 388.

³⁸ p. 50.

³⁹ The following pages are noteworthy: 412-413, 432-433, 445, 460-461, 494, and 514-515.

²⁹ That by R. H. Pfeiffer.

³⁰ *Op. cit.*, see also p. 114 on "professors."

³¹ *Ibid.*, 154.

³² p. 161.

³³ p. 174.

³⁴ p. 389.

³⁵ pp. 350-351.

We Confess The Lord

BY HELEN D. ATKESON

HERE is on the hill a small chapel, constructed of hewn logs and once painted green. The logs are rotten now and the paint is faded and ruined. The green color must have been symbolic of the eternal green of the fir trees that surround this place; their cool and refreshing hue remains because it is derived from something far more beautiful and lasting than the chemical compound which colors that which man creates.

Within this crumbling chapel the darkness made close observation impossible. Above the altar the sun tried to come in through the jagged pieces of a broken window, only the lower half remaining. The window appeared to have consisted of a shield; part of the shield depicting the crossed words and parallel keys still remained, as well as the words 'We Confess The Lord.'

Over the rough stone slab which once had served as the credence table hung the cross of a crucifix. The figure had broken off and had fallen in a heap on the table. Next to it was a cruet which had once contained water so high in mineral content that the sediment had discolored the whole cruet. The broken crucifix and cruet immediately captured my attention and imagination. What was the story of this deserted chapel? Did the broken figure of the Christ mean that all that had been said and sung in this place had gone for naught? What about the words 'We Confess The Lord'—where were those who had confessed Christ as their Lord?

* * * * *

The Bishop slowly arose from his chair as the words of the confirmation hymn were sung. He crossed over to where one small child was kneeling and quietly repeated the prayer, beseeching that he may 'daily increase in thy Holy Spirit more and more.' As he placed his hands upon the child's head the child raised his eyes in curiosity to see what was happening to him. It was then that he first

saw the strange words written on the window, 'We Confess The Lord.' What could they mean? He must find out.

In the evening twilight the figure knelt at the altar rail. Within the rail itself the priest sat listening to the words which were uttered with such hesitancy as the kneeling figure fought to search his sin-ridden soul in his confession. In the semi-darkness the penitent lifted his eyes to the crucifix hanging over the credence table and then to the words of devotion and servitude at the bottom of the window—'We confess the Lord—I confess the Lord.' This glance enabled him to continue with his heart rendering confession—of sins so burdensome that even the remembrance of them was agonizing. No



one but the priest could hear those words. No eyes but the eyes of the figure on the cross could see that face. Finally the voice of the priest rang clear through the chapel, "Go in peace, The Lord hath put away all thy sins," and the sinner's heartfelt response, "My God, I have confessed Thee to be my Lord."

It was the Feast of the Transfiguration—a day which fulfilled the request in the collect for that day—all seemed to be delivered from the disquietude of this world and it was possible to behold the King in his beauty. The priest at the altar was waiting as the server handed him the cruet containing water taken from a near-

by mountain spring, water that contained so much iron sediment that it was almost as dark as the wine in the other cruet. As the priest poured the water into the chalice a young man in the congregation lifted his eyes to the window above the altar, his lips quietly forming the words, "We confess the Lord."

* * * * *

Now the chapel is deserted—no lips repeat those words on the window; no hands lift that cruet; no eyes meet those of the figure on the cross. And yet the words still ring clear in the hearts of those who once worshipped there—WE CONFESS THE LORD.

A Letter To An Aspirant

MY DEAR Young Friend:—

We are very glad to receive your recent note. It is wonderful that you and so many other young men are inquiring about the matter of a vocation to the Religious Life. For this we thank God. We are glad that you have written.

You ask so many questions it will be better to take them up in groups. I do not fault you one bit for asking so much, for that is the only way to discover what you are anxious to learn. But the first important matter is to arrange for a visit to one of our monasteries. In that way you can see for yourself what Holy Cross is.

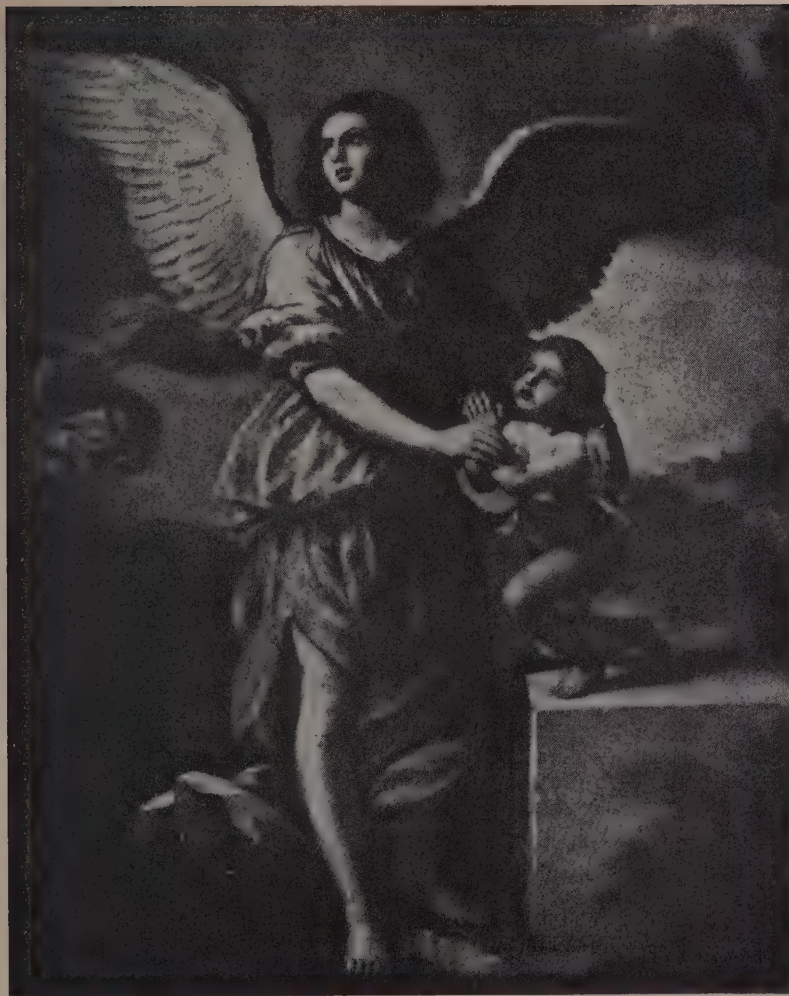
The most important signs of a vocation are those within your own soul. Before a man tries the Religious Life as a novice, there is no infallible sign. Yet, if God has called you to leave all and take up your cross and follow Him, that signifies much. Perhaps in prayer, or possibly in pain the still small voice has come. Possibly while at work, or while reading, the unmistakable call has sounded. Our Lord is interested in your soul, not in formal plans or methods.

Next after that, there are two fundamentals which must accompany it as a guarantee that the vocation is genuine. These are not unlike the marks and other signs on our paper money which indicate that it has

been issued and validated by our government. The silk threads in the paper and the color of the ink used in printing, together with a number of other minor indications, proclaim the money either counterfeit or valid. For a true religious vocation we must expect to find certain dispositions. These dispositions center in the desire for prayer and the desire to learn obedience.

To consider obedience first, we do not mean that a man should be negative, doing nothing till commanded by his Superior. We have no place in our monastery for a horse or an ox, nor yet for an obstinate mule. From an aspirant, however, we do require a spirit of prompt, cheerful obedience. Any man who comes to try his vocation must have the strong desire to learn perfect obedience, even though he may not know what directions will be given him, nor what really our Rule requires.

As for prayer, it is impossible to imagine anyone sending in an inquiry even, unless he has asked our Lord most earnestly to manifest His Will in the matter. But in your two and a half years of training in the novitiate great stress is laid on the method and forms of prayer. You must want to learn how to pray, and to live the life where communion with God is the normal condition of the soul. This desire for prayer-life and holy obedience are most closely bound to-



GUARDIAN ANGEL
By Fano

her, and form the core of what we call "religious vocation".

You ask about some of the details, and the mechanics of coming to Holy Cross. To begin at the requirements as laid down by our Rule, you must be 21 years of age and communicant in good standing in our church. For your own protection as well as ours, we also insist on the following. You should have a medical certificate of sound health from a competent physician, and also a letter from some priest who knows you well. We can not accept a man who has unpaid debts hanging over him, or who is re-

sponsible for the support of relatives. No man who has been divorced can be even considered. As you see, these are necessary conditions to be met before any further steps can be taken in a matter so important.

We give God the glory of our praise, and He gives us the glory of possessing Him.—
St. Francis de Sales.

Further than this, we always require an aspirant to visit one of our houses. He must stay long enough to allow us to see him and

confer with him, and for him to see what a monastery really is. Above all else, it is a house of prayer. Until this idea is firmly grasped it would be utterly unfair to receive the candidate into the ranks of the Postulants.

Supposing that you have met all the requirements, and have been admitted as Postulant, you have your seat in choir, and are permitted to join many of the community exercises. For six months you are given time to decide, by prayer and reflection, to decide whether Holy Cross is the community you are seeking. You will find that Satan is a very real person, for he promptly tries to wreck your vocation. He plants silly doubts and foolish questions to unsettle you. Why all these hours of prayer? Why can we not get out and *do* something? Fasting and rigorous routine are bad for my health. Thus is your vocation being tested.

It reminds us of the story told of the late Bishop Hall of Vermont, who of course was a Cowley Father for many years before he was consecrated to the episcopal office. When he was a novice at Oxford he finally became disgruntled and decided to leave. He went to see the Superior, Father Benson, whom he found busy writing. With very few preliminaries he announced firmly, "Father I have got to leave. The life is too hard for me. Why, I shall die, if I stay here much longer." Father Benson did not even look up from his writing, but said dryly, "Well, you could do a great deal worse."

Thus it is that while you are a Postulant, and for the two years as a Novice, you are testing your vocation. If your call is not real, if you have no desire to pray or to learn humility through obedience, it will soon come to light. Vocation is neither an escape from the world nor a bit of sentimental piety. It is a real taking up of our Saviour's cross, His hard rough cross, and literally following Him.

Our Father Founder used to tell us of one occasion when he was preaching in Virginia. The name of the town escapes me but, that does not matter. The Rector accompanied him to the railway station to see him off after a very successful mission. Just as the train was pulling in the good old Rec-

tor grasped Father's hand and exclaimed "Good-bye, dear Father. When I was young man I wanted to be a monk too, I knew nothing about it. God bless you!"

In our Episcopal Church there are so many young men who have the call, they know nothing about it. Little by little however our Religious Communities are becoming more widely known. The very fact that we receive so many inquiries from you, my dear young friend, does show that the Spirit of the Lord is moving the hearts of many to find Him in this form of service. We do not claim to be any better than thousands of excellent people in the world. But we do know that God has called us to give ourselves to Him in a consecrated life of prayer and obedience in the Order of the Holy Cross.

May He bless you and guide you, strengthen and uphold you, whatever you decide.

Faithfully in His Love and service,

† ROBERT E. CAMPBELL

Superior, O.H.S.



Robert Leighton was born in 1611 of good Scottish parentage. His father was violently against episcopacy and suffered persecution for opposing the work of Archbishop Laud. Young Robert Leighton went to travel on the continent of Europe and there visited both Roman and Protestant communities and from this experience gained insight into both positions. This broad outlook remained with him for the rest of his life.

Upon his return to Scotland he was ordained to the Presbyterian ministry in 1641 but the bitterness of his fiery brother clergy caused him to give up pastoral work and retire to Edinburgh. Here in that city which

been called the "Athens of the North" devoted himself to study and his ability was recognized, he was first made principal of the University and then professor of divinity. At this latter post he showed himself a scholar of considerable ability.

When the monarchy was restored in England, Charles II determined to impose episcopacy upon the Presbyterians of Scotland. The similar plan had failed when his father attempted it, but the Stuarts could never learn from the mistakes of one another and the effort eventually ended in disaster. Charles selected several Scots to be made bishops and they went up to London where they were ordained deacons, priests and bishops on three successive days. Leighton did not have his heart in the plan, but was obliged to submit to the king in his wishes.

As the coach bearing the prelates rolled forward, it jolted in the direction of the Tweed, and Leighton became more and more disgusted with his fellow bishops who were planning a triumphant and magnificent entry into Edinburgh. Knowing that a sullen and hostile people were waiting their return, Bishop Leighton escaped from the coach at Marchmont and quietly entered upon his work in the Diocese of Dunblane to which he had been consecrated.

The situation was almost hopeless from the start, although Leighton's conciliatory approach won some converts. But the great mass of Scottish people were determined not to accept episcopacy and consequently hated and opposed him. On the other hand the other bishops were determined to force the issue with persecution and hated Leighton for his gentle methods.

The work became so distasteful that Leighton determined to resign his jurisdiction. He went up to London several times to beg King Charles to allow him to give up the work. Charles refused, but did follow the advice that persuasion and not force was the better way. The second trip to the monarch not only did not bring respite, but when Robert Leighton returned to Scotland, it was as Archbishop of Glasgow! In this important office the situation was just intensified

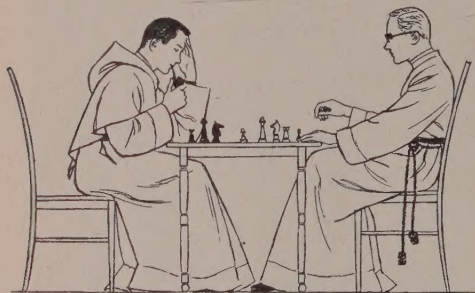


CHOIR OF ANGELS

and Leighton suffered a miserable existence until he was allowed to resign the see in 1674. He then retired to the home of his widowed sister where he remained until his death.

Leighton was primarily a scholar and produced theological works which have had considerable indirect influence on English theology. Through Samuel Taylor Coleridge some of his thought has come into the writings of Frederick Denison Maurice.

As far as personal characteristics are concerned Robert Leighton appears to have been a man of unlimited eccentricities. He habitually cherished a desire to die in an inn. On a visit to London during the year 1684 he died suddenly—at an inn.



Notes

Father Superior preached at St. Matthew's Church, Sunbury, Pennsylvania; addressed the clergy conference of the Diocese of New York.

Father Kroll conducted a mission at Epiphany Church, Providence, Rhode Island.

Father Harrison conducted a mission at Trinity Church, Pawtucket, Rhode Island.

Father Hawkins began a series of conferences in Utica, New York.

Brother Herbert conducted a mission at Stowe, Vermont.

Father Gunn conducted the annual priests' retreat at Holy Cross Monastery; preached a mission at All Saints' Chapel, Hudson, New York.

Father Taylor attended the Church School Institute, Hartford, Connecticut; assisted Father Kroll with the mission at Epiphany Church, Providence, Rhode Island.

Father Stevens conducted the seminarists' retreat at Holy Cross Monastery; preached a mission at Ascension Church, Wakefield, Rhode Island.

Intercessions

Please join us in praying for—

Father Superior starting his annual visitation at Mount Calvary Monastery, Santa Barbara, California, October 12; giving a retreat for priests at the western house, October 23-24.

Father Kroll conducting a mission at Stephen's Church, Plainfield, New Jersey, October 22-29.

Father Packard giving quiet days at St. James' Church, Lake Delaware, New York, October 12-13; conducting a school of prayer at St. John's Church, Bridgeport, Connecticut, October 22-26; giving a quiet day at St. James' Church, Atlantic City, New Jersey, November 4.

Father Harrison conducting a mission at Christ Church, West Haven, Connecticut, October 29-November 12.

Father Harris preaching at The House of Prayer, Newark, New Jersey, November 5.

Father Gunn conducting a mission at Grace Church, Cherry Valley, New York, October 8-15.

Father Taylor conducting a children's mission at St. Joseph's Church, Queens Village, Long Island, October 15-21.

Father Stevens assisting Father Harrison at Christ Church, West Haven, Connecticut, October 29-November 12.

Father Terry giving a retreat for associates of the Community of St. John the Baptist at St. Luke's Chapel, Hudson Street, New York, October 14.

Contributors

The Reverend Elwin M. Malone is canon of Saint Peter's Cathedral, Charlottetown, Prince Edward Islands.

The Reverend Marion Matics is rector of Trinity Church, Cliffside, New Jersey.

The Reverend Gowan H. Williams, Priest Associate of the Order, is on the staff of the Liberian Mission at Bolahun.

Miss Helen D. Atkeson is a communicant of Saint Margaret's Church, Washington, D. C.

Ordo of Worship and Intercession Oct. - Nov. 1950

Monday G Mass of Trinity xix col 2) of the Saints 3) for the faithful departed 4) *ad lib*—*For Christian family life*

St. Etheldreda V Simple W gl col 2) of the Saints 3) *ad lib*—*for those being called to try their vocation to the Religious Life*

St Luke Ev Double II Cl R gl cr pref of Apostles—*For the conversion of doctors*

St Frideswide V Simple W gl col 2) of the Saints 3) *ad lib*—*for isolated Catholic Christians*

Friday G Mass of Trinity xix col 2) of the Saints 3) *ad lib*—*for those involved in the Korean struggle, especially the wounded and dying*

Of St Mary W Simple W gl col 2) *St Hilarion* Ab 3) *St Ursula and her Companions* MM pref BVM (Veneration)—*for the life and work of the Community of Saint Mary*

20th Sunday after Trinity Semidouble G gl col 2) of the Saints 3) *ad lib*—*for the Confraternity of the Love of God*

Monday G Mass of Trinity xx col 2) of the Saints 3) for the faithful departed 4) *ad lib*—*for Church schools and colleges*

St Raphael Archangel Gr Double W gl cr—*For the reconciliation of enemies*

SS Crispin and Crispinian MM Simple R gl col 2) of the Saints 3) *ad lib*—*For the Seminarists Associate*

Thursday G Mass of Trinity xx col 2) of the Saints 3) *ad lib*—*for Saint Andrew's School*

Vigil of SS Simon and Jude V col 2) of *St Mary* 3) for the Church or Bishop—*for vocations to the Sacred Priesthood*

SS Simon and Jude App Double II Cl R gl cr pref of Apostles—*for the spread of the Catholic Faith and its practice*

Christ the King Double I Cl W gl col 2) *Trinity* xxi cr prop pref LG Sunday—*for the Servants of Christ the King*

Monday G Mass of Trinity xxi col 2) of the Saints 3) *ad lib*—*for the Order of Saint Helena*

Vigil of All Saints V col 2) of the Holy Spirit 3) for the Church or Bishop—*for the Church's Missions*

November 1 All Saints Double I Cl W gl cr prop pref through Octave unless otherwise directed—*for the All Saints Sisters of the Poor*

All Souls Double I Cl B Masses of Requiem seq prop pref—*for the faithful departed*

Within the Octave Semidouble W gl col 2) of the Holy Spirit 3) for the Church or Bishop cr—*for the Priests Associate*

St Charles Borromeo Double W gl col 2) All Saints cr—*for Mount Calvary Monastery*

22nd Sunday after Trinity Semidouble G gl col 2) All Saints cr pref of Trinity—*For retreats*

Within the Octave Semidouble W Mass as on November 3—*for the peace of the world*

Within the Octave Semidouble W Mass as on November 3—*for the Oblates of Mount Calvary*

Octave of All Saints Gr Double W gl cr in honor of Martyrs Confessors and Doctors of the Anglican Communion—*thanksgiving for their lives and work*

Thursday G Mass of Trinity xxii col 2) of the Saints 3) *ad lib*—*for the Confraternity of the Christian Life*

Friday G Mass as on November 9—*for the bereaved*

St Martin BC Double W gl—*for all in the armed forces*

23rd Sunday after Trinity Semidouble W gl col 2) of the Saints 3) *ad lib* cr pref of Trinity—*for Christian unity*

Monday G Mass of Trinity xxiii col 2) of the Saints 3) for the faithful departed 4) *ad lib*—*for all in bondage*

Bestowal of the Episcopate Gr Double W gl cr—*for the sanctification of bishops*

St Albert BCD Double W gl cr—*for the Liberian Mission*

Thursday G Mass of Trinity xxiii col 2) of the Saints 3) *ad lib*—*for the Church's work with spastic children*

NOTE: On the days indicated in italics ordinary Requiem and Votive Masses may be said

From the Business Manager

You Are The Body

Father Spencer's new book, with the above title, is a comprehensive history of the Church from earliest times to the present day. It should be very useful for instruction classes, and the Clergy will find the Review Sections of particular value. We plan to publish a full review of this important book in a forthcoming issue of the Magazine.

Kind Words

"The August issue gave me a real 'lift', especially Fr. Baldwin's 'Sell Your Shirt'. Keep up the good work."

"I liked your page 'From the Business Manager' and think it well done and hope you will do more of the same."

Signatories

In the course of the past year we have received statements, appeals, manifestoes and what not asking us to support, or rally-to-the-defence-of, Communism, Birth Control, Euthanasia, Joint Ordinations, Union Communion Services, etc., etc., and it is amazing to note (or is it?) the same old names on the letterheads, petitions, protests. One cannot help but wonder when some of our brethren find time to say their prayers and to minister to souls.

Stand Firm

It is no new thing for the Church to have her own ministers espouse movements of an heretical, schismatic and immoral (euthanasia for example) character, but it is sometimes very tough on the average layman who is making an honest effort to live out his Christianity in a pagan and unfriendly world.

Firm In The Faith

Here at Holy Cross we entertain several hundred laymen each year. They come from every walk of life. Many of

them could not be classed as practicing Catholics. One may suppose that each has his purpose in visiting a monastic institution. But one thing stands out—and we have talked with scores of guests—laymen *do* look to the clergy for leadership and guidance in matters of faith and morals, and they will not be satisfied with compromises, expediency and wobbly moral standards.

"If Only We Had Another Manning"

We've heard that more than once in these days—from clergy and laymen. Someone to "speak out" without fear. The late Bishop of New York stood fast in the Faith of the Church, and his devotion to our Lord as personal Saviour went hand in hand with that Faith. Some liberals are trying to confuse us by saying that to defend the Faith of the Church is to turn our backs on Jesus. Ridiculous.

Is It Right To Fight?

This is the title of one of the old "Problem Papers" series, now out-of-print. Since the mess in Korea we have received some orders for it. If you are interested send us 10c in coin and we will mail you a copy. If there seems to be a demand for it, we will issue a reprint. We have less than 100 copies on hand.

Christmas Presents

A Gift-subscription to this Magazine will solve at least one of your gift problems, and will help us at the same time. Only \$2.50 per year (plus 25c postage outside U. S. A.), and if you place your order now it will insure careful handling. We are always rushed just before Christmas. Your Gift will be announced with a Christmas card, and the first copy will be sent January 1951. May we hear from you?

Cordially yours,
FATHER DRAKE.